

"DECODING THE CONCEPT OF AVARANA IN PRASOOTI TANTRA AND STREE ROGA: A COMPREHENSIVE AYURVEDIC APPROACH"

Dr. Adyashree Aradhana^{1*} and Dr. Papiya Jana²

¹Post Graduate Scholar, Department of Prasuti Tantra Evam Stree Roga, Sri Kalabyraveshwara Swamy Ayurvedic Medical College, Hospital and Research Centre, Bangalore, Karnataka, India.

²Professor, Department of Prasuti Tantra Evam Stree Roga, Sri Kalabyraveshwara Swamy Ayurvedic Medical College, Hospital and Research Centre, Bangalore, Karnataka, India.

Article Received on
25 March 2025,

Revised on 14 April 2025,
Accepted on 04 May 2025

DOI: 10.20959/wjpr202510-36641



*Corresponding Author

Dr. Adyashree Aradhana

Post Graduate Scholar,
Department of Prasuti
Tantra Evam Stree Roga, Sri
Kalabyraveshwara Swamy
Ayurvedic Medical College,
Hospital and Research
Centre, Bangalore,
Karnataka, India.

ABSTRACT

BACKGROUND AND JUSTIFICATION: Avarana refers to the obstruction or blockage of the normal functioning of doshas, dhatus, malas, or srotas.^[1] This concept plays a significant role particularly in understanding pathologies associated with pregnancy, childbirth, and gynecological disorders. Garbhashaya is the moola sthana of artavavaha srotas and apana vayu is considered as the prime factor that controls the function related to the female reproductive system. Apana Vata in its abnormal condition leads to prolonged labor, menstrual irregularities, infertility, and polycystic ovarian syndrome (PCOS). Here apana vata obstruction can occur due to Avarana which is overlooked many times. This study aims to bridge this gap by providing an in-depth knowledge from literature review and practical experiences. **AIMS AND OBJECTIVES:** 1.To analyze the role of Avarana in the pathogenesis of gynecological and obstetric conditions. 2.To establish a correlation between Avarana and specific reproductive disorders and exploration of the concept and its clinical implications. 3.To evaluate the efficacy of Ayurvedic treatments in managing

Avarana-related conditions in prasuti tantra and stri roga. **METHOD:** This study involved a detailed review of Ayurvedic texts and other literary sources to collect the concept of avarana with gynecological disorder and relate with clinical observations, and the implementation of

treatment protocols. **RESULTS:** Avarana-related disorders and its complications can be well managed with judicious use of Ayurvedic interventions. **CONCLUSION:** Avarana is a pivotal concept in understanding and managing disorders in women of various ages. Apana Vayu in its normalcy maintains health and reproductive function whereas an abnormal apana vayu having avarana of Pitta, Kapha, or dhatus can lead to a wide range of reproductive and gynecological issues. Ayurveda aims at clearing these obstructions, restoring the normal flow and function of Vata, ensuring the positive health of women.

KEYWORDS: Avarana, Apana Vata, artavaha srotas, gynaecological disorder, Ayurveda

INTRODUCTION

"Avarana" (आवरण) is a pathological concept referring to the obstruction or covering of the normal function of doshas, dhatus, or srotas. This obstruction disrupts the function of bodily element leading to various diseases and complications. Avarana is a significant concept, especially in the context of Prasuti Tantra and Stree Roga, where it plays a vital role in understanding the pathogenesis of disorders related to pregnancy, labor, and the female reproductive system. Hence for appropriate diagnosis and deciding the type of intervention required for successful outcome.

ETYMOLOGY OF AVARANA: AVARANA" is derived from 'Aa' + 'Vr' + 'Lyut' which means *to cover, to conceal or to obstruct*.^[2]

SYNONYMS

Acchadana- Covering

Avaruddha Gati- obstruction to gati

Sanga- Obstruction

Veshtana- Encompass

Abhibhava- Overpowering

Badha Marga, Pratighata- Obstruction

MEANING OF AVARANA- Chakrapani

"Maragavaranaena vegapratibandhadeva kupito bhavanti".^[3]

Margavarana means Obstruction to the vega or gati of the Vata.

IMPORTANCE OF GATI OF VATA:

अव्याहतगतिर्यस्य स्थानस्थः प्रकृतौ स्थितः ।

वायुः स्यात्सोऽधिकं जीवेद्वीतरोगः समाः शतम् ॥४॥^[4]

Cha.Chi.28/4

Vata in its normal gati, normal sthana and normal state does not cause disease and an individual stays for 100 years.

SAMPRAPTI OF AVARANA

According to Ayurvediya ShabdaKosha

अभिसर्पता बलवता दोषेण अभिभूतो दुर्बलो दोषः ।

प्रत्यावृत्तः सन् आवृतः इत्युच्यते ॥^[5]

The stronger dosha impedes the weaker one, resulting in the stronger one exhibiting its lakshanas more and that of the weaker one getting suppressed or altered. This process is called Aavarana.

The one which causes Avarana is called 'AVARAKA' and which get obstructed is called 'AVRITA'.

TYPES OF AVARANA

A.S.16/30- वायोरावरणं चातो बहुभेदं प्रवक्ष्यते ।^[6]

There are many types in Avarana, they are innumerable.

Enumeration -

1. Charaka- 42
2. Sushruta-13
3. Vagbhata-22

Based on type of Avarana.

- Anya Avarana- Obstruction to Vata by Kapha, Pitta, Dhatus, Ama, Mala. Anya avarana is 22 in number as mentioned by Acharya Charaka. It is also called Amurta avarana.
- Anyonya Avarana/Samanya avarana- Obstruction to one subtype of Vata by another subtype of Vata. – 20 in number as mentioned by Acharya Charaka. Also called murta avarana.

Concept of avarana in stree roga

Avarana is often used to describe situations where Vāta gets obstructed or covered by other factors like Kapha, Pitta, Dhātus, or malas which can lead to various menstrual and reproductive disorders like irregular menstruation, amenorrhea, dysmenorrhea, infertility, and other disturbances in reproductive health.

Concept of Avarana in artavavaha srotas related to stree roga as per Ayurveda

OVULATORY DEFECTS: In a healthy individuals, *Beejagranthi* (ovaries) are the site for *Beejotsarga* which is controlled by *Apana Vata*. The follicles to grow and mature various doshas are involved. Samana vayu along with pitta and dhatwagni for the maturation of follicles. *Pitta* is responsible for pachana karma where it governs metabolism, enzymatic reactions and steroidal activities in the ovaries which is required for the growth and maturation of the follicles. Whereas for the process of ovulation where *Antah Pushpa pravartana* occurs due to *apana vayu karma* and similarly for *Bahir Pushpa Pravartan karma Vata* is important.^[7] There are certain causative factors where kaphakara and abhishyandi ahara leads to *Kapha Prakopaka* and *Avrana* of both the *Vayu* and *Pitta* occurs by kapha dosha, thus neither the ovulation takes place nor the maturation of follicles occur leading to the formation of cysts inside ovaries and infertility.

MENSTRUAL DISORDERS: Avarana can cause bahir pushpa apravartana which refers to as obstruction of the outflow tract where the menstrual flow is either absent or delayed is observed. Some of the examples are:

- **Amenorrhea (Nashtartava):** Avarana of Apana Vata by Kapha: This results in delayed or absent menstruation (Amenorrhea). The guru and sheeta guna of Kapha causes sanga of the natural flow of Apana Vata, leading to the cessation of the menstrual cycle. Avarana of Vata by Pitta: When Pitta obstructs Vata, it can cause inflammatory issues in the reproductive system, leading to conditions such as scanty menstruation or burning sensations during the menstrual period.^[8]
- **Dysmenorrhea (Kashtartava):** Avarana of Vata by Pitta: This obstruction can cause intense pain during menstruation, often due to increased heat and inflammation in the reproductive organs. Dysmenorrhea, or painful menstruation, is one of the most common gynecological conditions and is directly linked to Vata imbalances caused by Avarana. Avarana by Kapha: When Kapha obstructs Vata, the uterine muscles may not contract properly, resulting in mild painful menstruation and scanty flow as observed in artava kshaya.^[9]

- **Infertility (Bandhyatva)**- Avarana of Vata by Kapha or Medas (fat tissue): Excessive accumulation of Kapha or fatty tissue can obstruct the reproductive channels, making conception difficult. This Avarana condition may also impair the normal movement of Vata, which is essential for ovulation, fertilization, and implantation.^[10]
- **Polycystic Ovarian Syndrome (Artava Kshaya)**- Although pcos dose not have any Ayurveda textual references but it has similar pathogenesis observed in artavakshaya where kaphavritta vata is the main cause of menstrual irregularities and artavavaha srotodushti.
- **Endometriosis**- Avarana by Pitta and Vata: In cases of endometriosis, the endometeial tissue which is growing outside the uterus gets shed and thus obstruction occurs in the local surrounding area causing congestion and inflammation of the affected tissues. Here rasa as dhatu and artava as updhātu itself is the cause for obstruction. Pitta as a dosha gets vitiated in the process of inflammation and this casuses avarana and endometriotic pain.

Concept of Avarana in prasuti tantra

Avarana of Apana Vata especially during labor and delivery it is termed as prasuta maruta when gets obstructed, it may lead to prolonged labor, delayed delivery, or retention of the placenta.

Avarana (Obstruction) and its Role in Mudha Garbha-Avarana in Mudha Garbha occurs due to obstruction of Apana Vayu, which is responsible for facilitating the downward movement of the fetus during labor. The fetus gets obstructed or blocked by various factors out of which apana vayu vaigunya is said to be one of the cause.^[11]

- **Involvement of doshas or dhatus in Causing Avarana in Mudha Garbha**
According to Asthanga sangraha avarana in mudhagarbha can occur due to several factors, which are often related to the doshas like Kapha or Pitta or dhatus obstructing the natural function of Apana Vata. Some key causes include:
 1. **Kapha Avarana:** When Kapha dosha obstructs the flow of Apana Vata, it leads to slow or ineffective uterine contractions. Kapha, being heavy and slow in nature, may cause delay in labor, resulting in prolonged or obstructed delivery.

Example: Excessive accumulation of Kapha can cause swelling, heaviness, or fluid retention in the reproductive organs, making it difficult for the uterus to contract effectively.

2. **Pitta Avarana:** If Pitta dosha obstructs Apana Vata, it may result in intense pain and complications in labor. Pitta Avarana may lead to burning sensations, infections, or inflammatory conditions that hinder normal childbirth.

Example: Excessive heat and inflammation in the uterus can cause severe pain, disrupting the normal expulsion of the fetus.

3. **Dhatu Avarana:** Excessive or abnormal growth of body tissues (dhatus), such as Meda (fat) or Mamsa (muscle), may create physical obstructions in the pelvic region, preventing the normal descent of the fetus.

Example: Fibroids, tumors, or excessive fat deposits in the uterus may obstruct the birth canal, leading to difficult labor.

4. **Mala Avarana:** Accumulation of waste products (mala) can also lead to obstruction. This could occur due to constipation or excessive retention of bodily fluids, which impedes the proper downward flow of Apana Vata. Bruhatrayi have prescribed basti as garbhini paricharya in eight and ninth months in order to facilitate normal flow of apana vayu which ensures normal vaginal delivery during labour.

Retention of the placenta[apara sanga]

Avarana in Apara Sanga occurs when Apana Vata is blocked by other doshas (Pitta, Kapha), dhatus, or malas.^[12]

Management of avarana

The treatment of Avarana should aim towards cleansing the Srotas with different medicaments which possess Anabhishyandhi, Snigdha, Kapha Pitta Aviruddham and Vatanulomana property. Administration of the Yapana Basti, Sramsana chikitsa and Rasayana Dravya may be considered after analyzing the avastha, bala of patient and stage, intensity of the disease.^[13] The management plan includes suitable panchakarma treatment in non pregnant women to regularize vata and ensure normal function of artavavaha srotas. There is a direct reference mentioned in susruta about administration of vamana in kaphavrita vata. As vamana expels the vitiated and aggravated kapha from the alimentary tract, at the same time vitiated kapha gets cleared off from the reproductive tract ensuring to restore the normal function of apana vata thereby correcting the menstrual disorders.^[14]

- And through basti Cikitsa we can regularize the gati of vata not only locally but it can also influence the vata situated in the other parts of the body thereby correcting the HPO axis and ensuring normal function of reproductive system. Basti consists of niruha basti,

anuvasana basti, matra basti, uttarabasti and based on the severity of doshas and pathogenesis of disease basti chikitsa and selection of oushadhi can be administered judiciously.

- Sthanika cikitsa are varied in number and its adoptability should be based on sthanika dosha, dushya and mala vitiation.
- After shodhana, the use of shamana aushadhis cure the rest of the doshas which are present in the artavavaha srotas. In avarana chikitsa ayurvedic classics have mentioned various formulations related to artavavaha srotas, for example;

In kaphaavruta vata affecting artavavaha srotas causing either amenorrhea, oligomenorrhea or anovulation or combination of any of the three symptoms following formulations can be administered.

1. Kanasatahvadi Kashaya
2. Chitrakagranthiadi Kashaya
3. Nimbadi Kashaya
4. Rajapravartini vati etc.

Pathya: The patient diagnosed with avarana should follow certain diet so as to regularised the function of artavavaha srotas. For example , bhavaprakasha in stree roga prakarana has explained about intake of katu, amla, lavana, ushna, vidahi annapana, phala, shaka which increases of agneya quality of rakta having similar properties to that of artava helps restore menstrual abnormalities.

DISCUSSION: Avarana is one among the unique concept attributed to the pathologies involving Vata Dosha. The Gatyatmakata quality of Vata being afflicted in the Avarana and hence resulting in the diseases. Vata carries important functions in human body from cellular to gross level, from formation of embryo to delivery of fetus, from beginning of menstruation to end of the cycle, from menarche to menopause; however the function of vata is influenced by dosha dhatu and mala and hence maintenance of health and manifestation of disease depends upon state of vayu. Apana vayu which is the prime dosha pertaining to the function of reproductive system is responsible for the process of expulsion of Shukra , Mutra , Shakrit, expulsion of fetus & menstrual blood. Even other forms of vayu like vyana, samaan are also equally involved in causing disorders related to female reproductive system directly or indirectly which are also observed in pathogenesis of avarana.^[15] Avarana or obstruction of artavavaha srotas by dosha and dushyas resulting in garbhasgaya gata granthi and arbuda

involves invasion of vitiated rasa rakta mamsa medas into the deeper tissues. Avarana Or obstruction of stana gata srotas causes breast diseases like stanavidradhi, stana rogas like fibroadenoma and breast cancer. Based on modern theory the starling forces, proposed by E H Starling, highlights on the flow of direction of fluids in various channels of body like capillaries , interstitial fluids. There are four primary forces that determine whether fluid will move out of the blood into the interstitial fluid or in the opposite direction. These four forces are 1. The capillary pressure (P_c), which tends to force fluid outward through the capillary membrane. 2. The interstitial fluid pressure (P_{if}), which tends to force fluid inward through the capillary membrane when P_{if} is positive but outward when P_{if} is negative. 3. The capillary plasma colloid osmotic pressure (P_p), which tends to cause osmosis of fluid inward through the capillary membrane. 4. The interstitial fluid colloid osmotic pressure (P_{if}), which tends to cause osmosis of fluid outward through the capillary membrane. If any variations happens in any of this pressure, it results in the extra fluid accumulation results in oedema. This can be compared to Avarana as there is a hamper in the normal flow of fluids and ends up in pathology.^[16] Ayurvedic intervention like Shodhana, Shamana, Sthanika chikitsa proves beneficial in artavavaha srotas disorders associated with avarana.

CONCLUSION

- In Ayurveda, Avarana refers to the obstruction or blockage of the normal flow of Vata. Apana Vata plays a crucial role in reproductive functions, pregnancy (Prasuti Tantra), and gynecological disorders (Stree Roga). The obstruction of apana vata can be caused by other doshas (Pitta, Kapha), dhatus or malas leading to various complications such as difficult labor (Mudha Garbha), retained placenta (Apara Sanga).
- The management of Avarana focuses on clearing the obstruction and restoring the natural flow of Vata through specific Ayurvedic interventions. These include: Vata Anulomana, Swedana, Rasayana, sthanika procedures like Yoni pichu, basti with medicated oils to clear obstructions in the pelvic region and support healthy labor and reproductive functions. Hence gati of vata should be maintained good quality of life.

REFERENCES

1. Agnivesha. (2015). Charaka Samhita (P. V. Sharma, Trans.). Chaukhambha Orientalia. Chikitsa Sthana, Chapter 28, Shloka 58-59, p. 619).
2. Pavana Jayaram, Manoj Sankaranarayana. Roga Vinjana and Vikriti Vinjana-Vol.II. Chaukhamba Sanskrit Series Office .Varanasi. 2014 ed. p.713.

3. Agnivesha. (2015). Charaka Samhita (P. V. Sharma, Trans.). Chaukhambha Orientalia. Chikitsa Sthana, Chapter 28, Chakrapani .p. 619).
4. Agnivesha. (2015). Charaka Samhita (P. V. Sharma, Trans.). Chaukhambha Orientalia. Chikitsa Sthana, Chapter 28, Shloka 4, p. 616).
5. Shastri, P. (Ed.). (2006). Ayurveda Shabda Kosha (Vol. 1, p. 123). Chaukhamba Sanskrit Series Office.
6. Vagbhata. (2006). Ashtanga Sangraha of Vagbhata: With commentary by Indu (K. S. Murthy, Ed., 2nd ed.). Varanasi: Chaukhambha Orientalia. (Sutra Sthana, 16/30, p. 123).
7. Charaka. (2014). Charaka Samhita (Vol. 1, Sutra Sthana, Chapter 12, Verse 8, p. 231) (P. V. Sharma, Trans.). Varanasi: Chaukhambha Orientalia.
8. Sharma, P. V. (Ed. & Trans.). (2015). Charaka Samhita of Agnivesha, Chikitsa Sthana, Chapter 30, Verses 23–24. P. 635). Chaukhambha Orientalia.
9. Sharma, P. V. (Ed. & Trans.). (2015). Charaka Samhita of Agnivesha, Chikitsa Sthana, Chapter 30, Verses 21–22. P. 635). Chaukhambha Orientalia.
10. Agnivesha. (2015). Charaka Samhita (P. V. Sharma, Trans.) (Vol. 2, Chikitsa Sthana, Chapter 30, chakrapani, p. 636). Chaukhambha Orientalia.
11. Sharma, P. V. (Ed. & Trans.). (2014). Sushruta Samhita: Nidana Sthana, Chapter 8, Shloka 3, p. 299). Chaukhambha orientalia.
12. Vagbhata, Astanga Hrudaya, Sarvanga Sundara Commentary of Arunadatta Chaukhambha SurabharatiPrakashan, Varanasi, Sarira sthana, chapter 1/10.
13. Tripathi, I. (2019). Astanga Hridayam of Vagbhata: Text, English Translation, Notes, Appendices and Index (Vol. 3, Siddhi Sthana, Chapter 5, Shloka 1-20, pp. 220-225). Chaukhambha Sanskrit Pratishthan.
14. Sharma, P. V. (Ed. & Trans.). (2014). Sushruta Samhita: Sutra Sthana, Chapter 15, Shloka 12, p. 70). Chaukhambha orientalia.
15. Charaka. (2007). Charaka Samhita (P. V. Sharma, Trans.) (Vol. 1, Sutrassthana, Chapter Shloka 8, p. 95). Chaukhamba Orientalia.
16. Guyton, A. C., & Hall, J. E. (2021). Guyton and Hall Textbook of Medical Physiology, 14th ed., pp. 191–193. Philadelphia, PA: Elsevier.